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DIVINITY.

For the Methodist Protestant.

Mr. Editor:—Permit me respectfully to offer for the columns of the Methodist Protestant, the following extract from a sermon on the Being and Attributes of God, with a prayer that it may answer some good end, especially to the cause of experimental and practical christianity amongst us. It was my design to tender to your acceptance the entire discourse, but the argument for the Divine Existence I have concluded to withhold for the present, as it has been so well anticipated by brother Shinn in his essay on the same subject.

Very truly, yours, &c.

February,

F. W.

For, he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. xi. 6.

PART 2.

1. To consider next the attributes of the Deity, and their benevolent relations to man; although God is invisible, and from what we have rationally inferred, must be so, yet we have, besides the proofs of his existence, the clearest indications of his personal character and perfections: because that which may be known of God is manifest to man; for God hath showed it unto him. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

The attributes of God are generally classed by moralists into personal, intellectual, and moral.

The two former of these are necessarily included in the proofs already given and considered of the Divine existence. The moral perfections of God remain to be particularly noticed, and are indeed more especially embraced in the doctrine of the text. Ascribing to God, as are justly due to him, self-existence, ubiquity, eternity, and omnipotence, we may justly conclude, that he essentially possesses every other possible perfection, and that he is infinitely and necessarily removed from all imperfection. With an intelligence which is supreme, there can be no error; with infinity no limit; and with a Being existing of himself, the cause and preserver of all other beings, comprehending in his infinite mind all ages, all events, and all relations, there must be a supreme and paramount regard to order, to virtue, and holiness. His ways must of necessity be equal. He gives law to the universe; of course none can prescribe to him, nor can he in any sense violate his own will and authority.

2. The moral perfections of God, extensively considered, would unfold many interesting exhibitions of his character; but, in the text, we are measurably restricted to a view of his fidelity and benevolence. He is a rewarder of them that diligently seek him. In this declaration we are assured of the faithfulness of the divine promise. It is needless to inquire why God, as he is every where present, and knows intimately well the wants of all creatures, should impose on man the condition of seeking him, and should not directly bestow on all according to his knowledge of their wants, without the intervention of prayer and supplication. Labour, to some extent, is allotted to every department of existence, and seems indispensable, not only for sustenance, but for health and enjoyment. The insect and the reptile, the tenants of the main, and the fowls of the air, are needfully employed in collecting their individual supplies out of the rich store house of Divine munificence, and while so employed, no doubt promote their health and happiness, as well as secure the means of being and support.

It is indeed an economy of benevolence to man, in his present circumstances, that he is born to toil. He not only procures his bread, but unquestionably prolongs and

invigorates his existence, by the sweat of his brow. We perceive then that seeking is important to one part of his nature; why not to the other? Why should it not be considered as healthful and vital to his soul, to ask and labour for the bread which cometh down from heaven, as it is salutary to his body to labour for the meat that perisheth?

3. For the fidelity of his temporal promises, God has established his covenant with the occupants of this earthly clod, to their latest generations. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. (Gen. viii. 22.) With the same transient tenants, now to be regarded as candidates for New Heavens and a New Earth, God has ratified another and a better covenant, established on better promises, not merely ordained by angels in the name of a mediator, (Gal. iii. 19.) but sanctioned and confirmed by the immutable oath of Jehovah, that we might have a strong consolation, who flee for refuge to lay hold upon the hope set before us. (Heb. vi. 18.) The seed of the woman shall bruise the serpent's head: In thee shall all the nations of the earth be blessed. Here, brethren, is the declaration of the divine benevolence, and how has the sincerity of it been tested and fulfilled? Behold the system of types and sacrifices to educate the world to an expectation of the promised deliverance: witness the succession of inspired and enlightened prophets raised up to reveal and predict the prospective and unfolding goodness of God, in the person, and office, and character of his Son. Mark, how, in the fulness of time, God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law; and to give them the adoption of sons. Behold the unwearied and constant solicitude of Jesus to do the will of his Heavenly father—his miracles and his doctrines, his journeyings and his perils, his patience and his grace, his tears and his prayers, his passion and his death! Such are the proofs of Gods love to man, such the fidelity of his promise which was given with an oath, and sealed and consummated by blood.

This point admits of another and a practical illustration in the experience of those who have come unto God, and have sought him with diligence. He has never said unto the seed of Jacob, seek ye my face in vain. Those who come unto him he will not send empty away. Hear O then the testimony of David; I sought the Lord, and he heard me, and hath delivered me out of all my troubles. The Lord God is a sun and shield: the Lord will give grace and glory, and no good thing will he withhold from them who walk uprightly. How cheering to all believers is the personal consolation of St. Paul—when, under the impulses of inspiration, he pours forth from burning lips the overflowings of a ravished bosom. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him—(1 Cor. ii. 9.) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

5. Again, this doctrine exhibits the kind estimation which is placed by God on the affectionate obedience and service of man, and as well the relative nature of practical christianity. He is a rewarder of them that diligently seek him. Whilst the wages of sin is death, the gift of God is eternal life through Jesus Christ our Lord. There is no doubt a shade of difference between the relative connexions to the throne of God, of sin and its penalties, and of faith and its rewards. Sin is of the Devil, and necessarily tends to punishment, and deserves it. Salvation is of grace, both in its original provisions, and in its final beatification. It was because God loved the world, that he spared not his only begotten Son, but freely gave him up for us all. It is from grace also that

we receive with Christ all good things, temporal or spiritual—whether the means of grace, or the ultimate blessedness of heaven—whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come:—Notwithstanding, however, all is the gift of God, yet he has constituted and now estimates the faithful obedience of man or the principle of remuneration. The faith, by which a penitent embraces and realizes Christ, as the Saviour of sinners, is imputed to him for righteousness. This act of willing submission to the ordinance of God, morally tends to justification, has in it a relative merit, and because of its connexions with holiness deserves reward. There is a moral fitness in the subject to receive the divine blessing, and a corresponding grace in the throne of God to bestow it: a fitness, as real as can exist in any reciprocal relations of man to his fellow men. The notions of work and of debt, of a stipulated value placed on so much labour, are not more real. Christ has purchased redemption for us. The enjoyment of that redemption is now suspended on the performance of appointed, or say, stipulated, conditions; God is well pleased with the transaction, and has acknowledged it as sustaining the rights of his government, whilst by virtue of it he can freely justify all that believe in Jesus, and hence according to the doctrine of the text, he is the rewarder of all that diligently seek him.

6. The same economy runs through the whole scheme and progress of christianity, up to the final victory and glory of faith at the right hand of God. Agreeably to the parable of Christ, every man has his call to the vineyard of the Lord—to the field of labour—to employ himself therein faithfully, as God shall assign his department; and he is authorized by the spirit of the moral to expect a reward in proportion to the fidelity of his service, and the importance of his work. One may ultimately receive but his penny a day, whilst another shall be appointed over ten cities. The faith, which in love and in the name of Jesus, has given only a cup of cold water to a disciple of Christ, shall have its just and appropriate recompense, whilst they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever—God is faithful, brethren, and a rewarder of all that diligently seek him. Behold, says Jesus, in the revelation, I come quickly; and my reward is with me, to give every man according as his work shall be. (Rev. xxii. 12.) To them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; but to them who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life.

How encouraging is this doctrine to trust in the promises of God. That trembling penitent, who would not lift up so much as his eyes to heaven, but with shame, smites on his bosom, need not despair, but rather may he confidently hope in the mercy of God. The deep sense he feels of his own guilt and undeservings, is an evangelical proof of his fitness to receive the divine favour; of his being the object of divine compassion. The office of Jesus, and the professed object of his coming, is, to heal the sick, to call sinners to repentance, to bind up the broken in heart, and to set at liberty those that are bruised. Whilst the mourner troubles on his knees, and languishes in view of his sins, the tenderest promises of the gospel hover over his head, to pour peace and consolation into his bleeding bosom. To that man will I look, says God, even to him that is poor, and of a contrite spirit, and trembleth at my word. 'Tis a tender and endearing thought that God despises not the day of small things; and it is the manner of the Almighty to work by means esteemed with men inappropriate and inefficient. The wisdom of this world is often confounded by the foolishness of preaching—and the weak things of the world are frequently used by Divine wisdom to overpower the things that are mighty.

7. From this doctrine we learn finally that we should

not rely upon appearances, either as to the manner of the performance, or the measure of its success. Whatever is done in the name of Jesus, for the divine glory, is noticed in Heaven, and will certainly be rewarded—Hence the encouragement to timid and desponding souls. Courage, my brethren, the Lord is not unmindful of your work of faith, and labour of love. Only add to these virtues the patience of hope in our Lord Jesus Christ. Be sincere and faithful on your part, and God on his part will not be slack concerning his promise. That God is the rewarder of them that diligently seek him, should therefore both support us under mental discouragements, and stimulate us to personal holiness:—whilst we are inspired by the same truth to trust in God for his blessing upon whatever we do for the divine glory. The word that is spoken, or the charity which is bestowed—or the ministry which is spent, for the promotion of the Redeemer's kingdom, will certainly meet with the favour of heaven, and be crowned with timely and appropriate success. God hath said that his word which goeth forth out of his mouth, shall accomplish that whereunto it is sent, and shall not return unto him void. Behold the fields are already white unto the harvest—see how in every section of the continent, and upon every isle afar off on the sea, is the gospel of the kingdom extending—and the precious fruits of evangelical missionary labours daily unfolding unto holiness and eternal life.

All hail the approach of Emanuel's reign, when, in effect of gospel illumination and triumph, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days; and over all the glory shall be a defence. Then shall the wilderness of this earth be made like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein; thanksgiving, and the voice of melody. With what an appeal, how seasonable and how appropriate, does this truth, and does this prospect, come home to the bosoms of Protestant Methodists! On what are we depending to revive scriptural holiness in our societies, to spread the influence of our excellent institutions, to fill the ranks of our ministry, and to bless and prosper their labours? Brethren, let us trust in the Lord, for in the Lord Jehovah is everlasting strength. Be this then the prayer of every one of us, the fervent, and wrestling, and importunate prayer, by day and by night, that God will send forth more labourers into his harvest; and this our unshaken resolution, that we will not be weary in well-doing, for in due season we shall reap, if we faint not.

REVIEWS.

For the Methodist Protestant.

MILMAN'S HISTORY OF THE JEWS.

(Concluded from our last.)

We shall not advert to the passage of the Red Sea, which our author, with some reluctance apparently, does admit to have been supernaturally effected—nor to the giving of the law on Sinai, and the stupendous appearances there, although we cannot help, in passing, just asking Mr. Milman what he meant by the expression, "The mountain seems to have shown every appearance of a volcanic eruption." True he says, that "a philosophical observer has denied from the geological formation of the mountain, that it ever has been subject to the action of internal fire." Then what is the object of Mr. Milman's question as quoted above? Are we to infer that this philosophical observer, after all, was wrong, and that it was the action of the volcano, that made the Israelitish host quake with fear? Why will not our poetical historian be content with the deliverance of Scripture on the point, and let his hypotheses alone, when they are incompetent to explain the phenomena? It may be deemed unphilosophical, perhaps, to rest contented with the short but sublime description of the circumstances attending the enactment of the law on Sinai, without an attempt, at least, at their explanation, as accordant with the general appearances in nature. We must take leave to say, that it is no such thing. The charge of violating true philosophy lies the other way, inasmuch as it points at a conclusion which is not warranted by appearances, and which there is no document whatever to substantiate and make good.

We pass on to the period of Saul. And here we must say, that not only does our author tamper with the word of God, by giving explanations which are utterly gratuitous and unfounded, but mentions as facts, not only what is not mentioned in Scripture, but what the statement of Scripture, indirectly indeed, but most exclusively, disproves. We allude to the account given of the conversion and consecration of Saul as king. After

mentioning the anointing of Saul by Samuel, Mr. Milman goes on to say—

"But the youth was to be prepared for his high office by a course of religious instruction; and his mind imbued with deep and powerful enthusiasm for the national law and national faith. He was sent to one of those schools of the prophets, most likely instituted by Samuel, where the pupils were initiated in the circle of Hebrew education, religious music, and religious poetry. Here the character of the youth was totally changed; he mingled in the sacred dances; his spirit became full of lofty and aspiring thoughts. So totally were the former levity and carelessness of his manner cast off, that his wandering compatriots exclaimed, 'Is Saul also among the prophets?'"

Who told Mr. Milman, that Saul was sent to the schools of the prophets, and that there, by usual educational means, a change was produced in his whole character? This is not stated in the Bible. We recommend to our readers to peruse the 10th Chapter of 1 Samuel, and compare it with the account here given by the Jewish historian of the Jews. The two accounts differ very materially. The Bible says that "when Saul had turned his back to go from Samuel, God gave him another heart; and all these signs came to pass that day. And when they came thither to the hill, behold a company of prophets met him; and the spirit of God came upon him, and he prophesied among them. And it came to pass that, when all that knew him before time saw that, behold! he prophesied among the prophets, then the people said one to another.—What is this that has come to the son of Kish?" "Is Saul also among the prophets?" Why does Mr. Milman omit to mention in his account, that "God gave Saul another heart," and substitute for this, that Saul "was sent to the schools of the prophets, and that there his character was imbued with enthusiasm, &c?" Does he mean to deny that the change on Saul's mind was miraculously effected? a fact, as appears to us, unequivocally asserted in Scripture—or does he deem it more rational and philosophic to ascribe the change to natural means? It appears to us inevitable, that, in adopting the first part of this alternative, which is obviously pointed at by Mr. Milman's statement, we falsify the word of God, and substitute in its stead a gratuitous and unfounded hypothesis of man. We put it to Mr. Milman's character as a man,—not to mention that he sustains that of a clergyman—whether it be not an outrage upon common fairness, thus to write with such a document before his eyes? If we are thus to interpret the word of God, we may make it hold any language which caprice or prejudice may choose to dictate.

We cannot find space to animadvert upon all the objectionable parts of this work—but there is yet one other count which we have against this author, on which we must say a word or two. One of the most remarkable, and to a Christian mind, one of the most interesting features in the Jewish history is, the reference ever and anon made both by direct prophecies and symbolic rites, to the coming Messiah. Now, this part of the subject has been kept greatly, and we had almost said totally, in the shade. Whether this has been purposely done we cannot tell—but that it is an important omission is very clear—an omission the more remarkable, as the types and allusions to our Saviour are interwoven with the very texture of the Jewish story. And it is more remarkable still, that when Mr. Milman, does actually introduce the subject in a formal shape, and mentions the trial and condemnation of our Saviour, he discusses it within the space of less, even than a page, and quits it by this brief announcement, "We leave to the Christian historian the description of this event—the crucifixion) and all its consequences!" What! the event in which the Jews had so near a concern—the event which their prophets had foretold in sad, but unavailing warning—the event which involved the immediate agents in it, in guilt so enormous—and entailed misery and dispersion on the whole nation at large,—is such an event to be deemed of no higher moment than to be dismissed, thus unceremoniously by a professed historian of the Jews—and handed over to other writers, as if the tracing the connexion of this event unparalleled in the history of the world, with the history of that people whose fate is most deeply affected, would break in upon the continuity of the narrative, or mar the beauty of its fabric!

It has struck us as a principle which might solve some of the anomalies of this work—for there are many of them—that Mr. Milman has taken up the history of the Jews—as he would have done that of a nation in ordinary circumstances, and that he has not referred habitually and constantly to the Scriptures as that standard by which all other documents professing to throw light upon their story, must in every case be tried. Whatever truth there may be in this, it is certain, that he has not treated Scripture with that rever-

ence to which God's word is entitled to receive from all. Not only has he violated its spirit—he has sometimes expressly contradicted it, and so gross have been his derelictions in this particular, that clergymen of his own church—for Mr. Milman is a clergyman of the church of England—have thought it their duty to expose his errors, and prevent their injurious influence, in as far as that can be done, on society at large. We do fear, however, that his book has already done much harm, and is likely to do still more. It abounds in Neology—all the more dangerous that it is couched in a fascinating style, and a glowing narrative, and will, we fear, inflict an injury on the minds especially of the young, which the labors of Mr. Milman's subsequent life, if haply these should take a different direction, will be unable ever to repair. He may smile at these sad presages, if peradventure they ever meet his eye, and talk of them as a Specimen of the illiberal and narrow-minded spirit of Scotland. We see in his preface to the third volume of his work, (the volumes being published at intervals) at which time the fulminations of criticism had begun to be heard, that he makes no expression of regret for his errors, and cannot, therefore, be supposed to retract, far less to amend them. We cannot suppose that any representation of ours may have a different and better effect—nor do we make it with any such expectation. But it may so happen, that it shall have some influence as a preventive remedy—and may induce some who have not yet imbibed the poison, to beware of the source from which it springs. To the author himself, we take leave to give this parting word, that if his book shall have the effect of diminishing the reverence of any for the inspiration of the sacred volume—and it does appear to us to have this direct tendency—then whatever be his literary merits, they are but as lures whereby to make the poison of his work more effectually take hold on his victims.

ORIGINAL ESSAYS.

For the Methodist Protestant.

CHURCH OFFICERS.

The same voice in the Scriptures, which so affectionately and earnestly invites mankind to come at once and "take of the waters of life freely," assures each obedient hearer, that he is privileged to enjoy christian liberty under the government of law—"the law of Christ." The examples of the Apostles, their teaching, their exhortations their warnings, and all of the doctrines of "the common salvation," declare, that liberty of conscience, personal religion, and personal responsibility, are at one, as individual rights and duties. As soon shall a man alienate his individual accountability—or, his ability to hear, understand, receive, and obey, the gospel, as alienate his right to christian liberty. Every christian is held accountable to "the law of liberty;" for, by this very law will each be "judged;" each being free to obey it, or not. It is, therefore, that every man should stand up in individual integrity, asserting his claim to mental freedom and entire liberty of conscience, as endowments equally bestowed on each member of the church of Christ. If not, some are necessarily the servants of others. Can servants be judged by "the law of liberty?" If christians, possessing equal rights, may not make their own prudential rules and regulations, how can it be said to them, "Brethren, ye have been called unto liberty?" But this is the declaration of an Apostle; one, in truth, divinely inspired and authorized to make the announcement, without any other limitation than this—"only use not liberty for an occasion to the flesh, BUT BY LOVE SERVE ONE ANOTHER." "Let us then stand fast in the liberty wherewith Christ has made us free."

On these principles, our written constitution has been formed. It was not the beneficent gift of kind masters; but it was formed and adopted by a people for themselves, who having discarded all human masters, and keeping no servants, did their own handiwork. This government in each of its distinct, and separate, and independent legislative, judicial, and executive departments is representative. That is, each member of the church does not take an immediate part in its enactments, and in its administration, but acts by his representative.*

* So evidently just is this basis of government, that "a great part of Europe is engaged in a controversy on the subject of constitutions—the people desiring them, the governments resisting their wishes, and mercenary writers attacking and vilifying their advocates. It would be ridiculous in us to enter into arguments in defence of the advantages and necessity of written constitutions, since every citizen of this country professes to be convinced that governments are instituted for the welfare of the people, and that the true welfare of communities is founded on liberty and justice; that liberty and justice imply restraints on rulers, and the security of his rights to every citizen; and that constitutions, therefore, are essential, as as-

By considering the first and second elementary principles of our constitution, any one may be convinced, that in these summary declarations of christian fealty, doctrines, rights, privileges, duties, and securities, we have, in so far as these particulars are essentially needed, every thing of right pertaining to a christian community. "Christ is the only Head of the Methodist Protestant Church, and the word of God, its only rule of faith and conduct."

As Methodists, we have some means of grace peculiar to Methodists—and we think that their faithful observers will find a safe guidance to the most desirable state of religious fellowship and christian enjoyment. The improvement of our blessings is with ourselves; depending entirely on our own care or carelessness. Shall we then in presumptuous confidence do our work? Or, entertain the absurd notion that all is done, and that, therefore, we may now sit down in watchless security? On a review of our progress thus far, is there a member of our church who can be at all discouraged by the predictions of our ultimate failure? We know that some of these prophets would gladly have truth on their side; but as they are not desirous of being on the side of truth, we cannot regard them but as mistaken people who "love to hate" free institutions. These prophets are not of our Israel.

We would now affectionately submit a few considerations to those whom their brethren have selected to administer the affairs of the several churches. Brethren, these are some of your actual relations: 1. You have accepted an agency for the Holy Redeemer. You have voluntarily accepted this agency. Is there on earth a more awfully responsible relation than this? Or, one more privileged! Co-workers with Christ! Consider this—can evil passions, or personal enmity, or variety, or pride, be entertained by one who is an agent for Christ? You are to do the work of the Great Head of the Church, and to labor only in obedience to his directions. Christ rewards not the office, or the mere officer. By our works we shall be justified or condemned.

2. Consider your relations to the church. What though the men of this world do not duly appreciate your services; what though the church may imperfectly estimate them? The men of the world have no rewards for you;—in the performance of your duties, you may, however, gain confidence in our free institutions, from those who are not now participants of them; and is even this a small matter? You may deserve the confidence of the church, for your work's sake. Can a christian desire greater honour than to serve the members of Christ? Of all honour, this is the greatest. To works is praise due, to mere office, nothing is due. Where in the New Testament is it enjoined to honour office in the church? "It is required, that a man be found faithful." "As a kingdom in this world, though not of this world, the kingdom of Christ must have human agents to administer it." "These should be men of sound religious views, correct conduct, active zeal, and fervent piety." The church should take no man on trust—lest its interests be deserted or betrayed!

We know that we greatly fail both in the matter and manner of these reflections; we are nevertheless quite sure that the obligations to individual faithfulness to our recently formed churches, are unqualifiedly imperious; and that these obligations are as numerous as our opportunities of usefulness. Each of these opportunities is accompanied by incentives to faithfulness—our Israel is a commonwealth—success can not be pressed into a support of spiritual despotism. Therefore, leave may be taken to invite the reader to help all he can in this cause of christian liberty. To our own members, attentions to personal piety, promptness, vigour in the discharge of duties, and constant advertence to individual responsibilities, cannot be too earnestly recommended. Being founded on the truth in doctrines and polity—having means of grace suited to our condition—a ministry at home and itinerating—having publicly, and with just pretensions, taken our place as one of the families of the universal church—and assumed correspondent obligations to other churches and to the country; no people can be, in point of fact, more solemnly bound to faithfulness in the bonds of peace, and in the unity of the Spirit. Every thing depends on individual fidelity. Shall a minister? A leader? A steward? A trustee? cause suspicion that he is undeserving of his place, and that those whose authorized agent he is, have proved by their appointment of him, that they are, in so far as he is concerned, unfit to be entrusted with the duties of religious self-government! Let all be done purely for the sake of Christ and his church, nor suffer any other cause to influence us.

Mr. Editor, I hope that some of your correspondents who have more leisure and ability than the writer, will turn their attention to these weighty matters. S.

signing to every branch of government its powers and limits, protecting against aggression, and ascertaining the purposes for which the government exists, and the rights which are guaranteed to every citizen."

(For the Methodist Protestant.)

THOUGHTS ON THE WORSHIP OF GOD.

The homage of man to Jehovah, is an acknowledged duty, by every civilized nation on our globe. Notwithstanding the awful deterioration of man through sin, he is nevertheless constitutionally religious: and wherever found, is a worshipper, either of the true God, or of some supposed or imaginary deity. Idolatry, superstition or formality, is however, unfortunately the predominant religion of mankind.

This charge is not only applicable to the multiplied millions of the human species, who live in heathen lands, but, we awfully fear, will apply with equal force against Christendom; the land of Bibles, and of Christian ordinances. To read of the numbers of churches, the extent of the congregations, and the boasted accumulation of ministers and members, as stated in the periodicals of the day; a superficial observer might conclude, that, sin must soon hide its deformed head, and that righteousness must soon fill the world! This, however, is but looking at the outward appearance; while God, looketh at the heart. Formality, without spirituality, in our devotions and worship of Almighty God, should be deprecated, as much as idolatry itself. They are both equally abhorrent, and hateful to God.

Is it not time that the minds of our numerous congregations should be called to a consideration of the importance and nature of the worship of the supreme Divinity? It is obviously the duty of every human being to worship God.—But let it be known to all distinctly, that, presenting ourselves in the sanctuary of the most high, is by no means Divine worship. We may thus draw near to God with our bodies, and attempt to honor him with our lips, while our hearts are far from him.—This is the constant practice of thousands. They have a form of godliness, but are destitute of its power. They profess to love God, but by their works, demonstrate to every pious mind, that they have not the love of God abiding in them. They satisfy themselves with the formalities of religion, and are vainly dreaming of heavenly bliss!—Is it not time for Zion's watchmen to awake, and sound the awful alarm of danger near? Let them no longer amuse their hearers with crying, peace! peace! when God has never spoken peace to their souls. Let them tear away the veil of delusion, which blinds their minds, and hides from them their real and deplorable condition. They "worship, they know not what." Their hearts, their poor deluded hearts, bear conspicuously, to the eye of faith and piety, the inscription of an Athenian altar.—"To the unknown God;" whom therefore, they ignorantly worship.—What will the form avail us, if we have not the spirit? What is the chaff to the wheat, saith the Lord?

To "worship God" is the important duty to which, all professors of religion are called, in the sacred Scripture. But God is not worshipped with men's hands.—Forms and ceremonies, do not compose his worship. They are only the accidental, or extraneous parts of the worship of God.—Divine worship is foreign from these things.—It may be performed with or without them: in itself, it is entirely distinct from them. Jehovah is a pure, invisible, incomprehensible and eternal Spirit. He seeketh such to worship him, as worship him in the spirit. Hence we are called upon, to worship the Lord, in the beauty of holiness. We live under the dispensation of the spirit, in contradistinction to the dispensation of the letter, or the law:—Hence, we read, "to be spiritually minded is life and peace." Every real worshipper knows, that his religion is derived from the spirit, as its origin, and sustained by the same Holy Spirit; and that all his religious comforts and consolations depend on his union and communion with the Spirit of the living and true God. Such an one, can offer spiritual sacrifices to God. He is of the circumcision, who worship God in the spirit, and have no confidence in the flesh.

The worship of God, being spiritual in its nature, we infer, that all the intellectual faculties and powers of the soul, must enter energetically into its due performance. The understanding, the judgment, the memory, the will, and the affections, must all, under the enlightening and animating influences of the Holy Spirit, be suitably, devoutly, and reverently employed in this sacred duty, whether in the closet, or in the class; in the family, or the sanctuary.

Are our own souls as members and ministers of our infant church, duly apprised of the importance of this subject?—Have we not been too formal in our devotions? Have we not felt too little of the unction from above resting upon us, in our approaches to God?—Let us labour to be more and more spiritual in all our devotions,

let us pray in the spirit, and sing with the spirit—and preach in the spirit.—May we know by happy experience, as the followers of the Lord Jesus Christ, that the law of the spirit of life, in Christ Jesus, hath made us free from the law of sin and death;—that being delivered from the hand of our enemies, we may be able to worship and serve our God, in righteousness and holiness all the days of our lives.

There is an absolute necessity among all professors of religion, for self-examination;—a frequent introversion of mind. Our fears are awakened with serious apprehensions, that the tide of modern, popular religion, will bear us away from the simplicity of the gospel of Christ. O, that a mighty spirit of watchfulness and prayer, may come from God upon us! ELDER.

For the Methodist Protestant.

THE TRIBUNAL OF CONSCIENCE.

In religious concerns no man can owe allegiance to another. No one can perform religious rites for another. No one has a right to impose rules or regulations upon the conscience or conduct of another, without his consent. Christ is the only head of the Church. He never will accept sinful man as a co-partner of his authority. The thought is blasphemy—a worm of earth, the partner in government of the Supreme Head of the universe! Christ is the only Priest of his people. No where in the New Testament is the title of Priest used to designate a minister of the gospel. But all true Christians are styled, "Kings and Priests" in common. No where in the New Testament is the title of Lawgiver used to designate a minister of the gospel. Christ alone is the Supreme Lawgiver. But Christians in common are addressed as possessing the attributes of self-government, in all matters purely disciplinary. There are several examples of their having performed this duty of self-government. There are no examples in the New Testament of ministers exercising supremacy over Churches. They are however positively forbidden to be masters, and this prohibition is by Christ Himself; and is repeated by his Apostles. Who are those in our days who disregard these interdictions?

The demands of religion have no authority derived from man, nor any reference to the authority of man for his sanctions, rewards, or punishments. The Scriptures demand that every question of religion shall be decided by their voice. No other tribunal is competent to these decisions. Human ignorance is forever excluded from this seat of judgment. There is only one tribunal of conscience—the Holy Scriptures. S.

GLEANINGS.

For the Methodist Protestant.

ABUSES OF THE DOCTRINES OF PROVIDENCE.

Dialogue III.

C. Skill and sagacity in managing the affairs of common life, or wisdom in council or command, is nothing else than an extensive and ready knowledge of the intricate movements of the great machine of the social system; and the high price which this skill and wisdom always bears among men, represents, in the first place, the perplexing irregularities of the system to which human agency is to be conformed; and, in the second, the real and substantial uniformity of the movements of the system. For it is plain that if there were no perplexing irregularities, superior sagacity would not be in request; or, on the other hand, if there were not a real consistency in the course of affairs, the greatest sagacity would be of no avail, and would therefore be in no esteem.

B. There is then a substantial if not an immovable substratum of cause and effects, upon which, for the practical and important purposes of life, calculations of futurity may be formed?

C. Certainly. And this is the basis, and this alone, on which a wise man builds his hopes and constructs his plans: he well knows that his fairest hopes may be dissipated, and his best plans overthrown; and yet, though the hurricanes of misfortune were a thousand times to scatter his labors, he will still go on to renew them in conformity with the same principles of calculation. For no other principles are known to him, and the extremest caprices of fortune will never so prevail over his constancy as to induce him to do homage to chance.

A. We have now reviewed the first class of events—those which common sense and experience might have enabled a man to anticipate, and which if he were wise, he did actually anticipate so far as was necessary for the regulation of his conduct. But the second, and less numerous class of events that make up the course of hu-

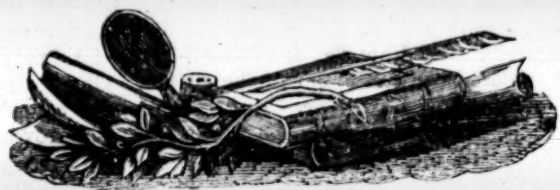
man life, are those which no sagacity could have anticipated.—

B. Please to describe this second class of events which no sagacity could have anticipated, and our duty in such cases?

A. The second class of events of which we are now to discourse, though in themselves they were only the natural consequences of common causes, yet these causes were either concealed or remote, and were, to us and to our agency, the same as if they had been absolutely fortuitous. By far the larger proportion of these accidents arise from the intricate connexions of the social system. The thread of every life is entangled with other threads, beyond all reach of calculation. The weal and woe of each other depends, by innumerable correspondencies, upon the will, and caprices, and fortune, not merely of the individuals of his immediate circle, but upon those of myriads of whom he knows nothing.

C. Or, strictly speaking, the tie of mutual influence passes without a break, from hand to hand, throughout the human family: there is no independence, no insulation, in the lot of man, and therefore, there can be no absolute calculation of future fortunes; for he, whose will or caprice is to govern, stands, perhaps, at the distance of a thousand removes from the subject of it, and the attenuated influence winds its way in ten thousand meanders before it reaches the point of its destination.

S.



BALTIMORE:

FRIDAY, FEBRUARY 25, 1831.

On last Sabbath we were highly gratified in listening to an address delivered in the Methodist Protestant church in Pitt street, by Robert S. Finley, Esq. on the character, condition and prospects of the American colonization society, of which he is an agent.

There is much due to this gentleman for his lucid explanations, his eloquent appeals and his disinterested exertions in behalf of this institution. Since his appearance in this city, the attention of the people has been more than ever awakened to the importance of the subject of colonization; and their feelings have been ardently engaged in its promotion. Indeed it would be difficult to point out any benevolent institution, that more justly demands the universal and powerful patronage of the American people, than the *American Colonization Society*. Whether we consider its object, the plan of its operations, the inducements to its support, or the secondary results naturally flowing from it, we are impressed deeply with the magnitude, the wisdom, the benevolence, the grandeur and the unrivalled importance of the enterprise.

Mr. Finley spoke of the increasingly favourable state of public opinion and feeling in relation to the institution. It was an enterprise sustained by the concurrence of every religious sect, and one, which harmonized all parties in politics. He then spoke of the peculiar circumstances of negro slavery. He contrasted the servitude of feudal times with slavery as existing in our own country. When the white slave was emancipated, the road to wealth, to honour, and political distinction was open as well to him as to his master. Nature had marked him by no badge of disgraceful distinction, separating him from the rest of the community. Not so the black man: though law may emancipate him, nature still enthalls him. You cannot bleach him into freedom. Public opinion, stronger than law, finds slavery written in his countenance; and, with a prejudice no less invincible than cruel, forges for him a thralldom that no legislative enactments can destroy. He inferred hence the necessity of restoring the black man to his own home, ere you make him truly a free man; where the mark na-

ture has set on him, will be his pride, and serve to enhance his importance.

He stated the final object of the society to be the *abolition of slavery in our country*. The plan by which it was purposed to accomplish this object, was *colonization of the free people of colour, with their own consent*. He noticed then the objections to the scheme. It had been represented that the soil of the Liberia Colony was sterile and the climate insalubrious. He contradicted both these statements, and abundantly showed, by numerous facts, that the soil was rich and capable of supporting any number of emigrants we could send; that the climate, though providentially inauspicious to the white man, was perfectly congenial to the constitution of the negro. It was asked whether the native inhabitants were willing to receive their restored brethren. He answered in the affirmative, and adduced many facts to attest the veracity of his statement. "Are the free people of colour willing to emigrate?" Generally, they were. Some, to be sure, had been frightened by the misrepresentations of designing men; others were not sufficiently enlightened upon the condition and prospects of the colony: there were, however, more emigrants already than the funds of the society were able to transport. It was doubted whether slave holders generally would consent to set free their slaves. The chief objection against manumission was, the burthen and danger incurred by the community by emancipating more than could be immediately transported. Emancipation would keep pace with the facility of transportation. Two-thirds of the free blacks in the United States had been manumitted by southern masters. He knew himself many planters in the South who but waited for an opportunity of transportations to set free their slaves. These facts sufficiently showed the willingness of slave holders to forward the designs of the society.

He next examined the practicability of the scheme. There were about two millions of slaves in the United States. The annual increase was 24 per cent., or about 50,000 souls. By transporting this number yearly, it was easily seen that the slave population would remain in statu quo. The cost of transportation, per head, is \$20: The whole amount, therefore, one million of dollars. This sum, at first view, appeared startling; but divided among the whole population, it was only 8 or 9 cents for every individual; and was this tax grievous when fifty millions of dollars are annually imposed on us by the consumption of ardent spirits? Did our efforts amount to no more than, keeping the black population stationary, we might still pleasingly anticipate the lapse of a few years, when by the increase of the white population, and the multiplication of its resources, the whole stock of slaves could at once, and without any extraordinary effort be restored to their country. But in addition to the annual increase, let fifty thousand more be transported; so many are taken away from the parent stock; by which means before this generation shall have passed away, not an African foot-print would be seen on our soil. The sum necessary to accomplish this object, that is, to transport one hundred thousand free persons of colour to Africa, would be two millions of dollars. This divided among twelve millions of people is only a little better than 17 cents per head! Some objected that the whole amount of our vessels, national and commercial, would be insufficient for the yearly transportation of one hundred thousand individuals to Africa. He referred them, for a refutation of their objection to the example of the slaver; the offscouring of the earth, proscribed by every civilized power, watched in all his movements, and circumscribed in his means and opportunities: notwithstanding all this, one hundred thousand of the poor natives of Africa are stolen every year from their homes, and consigned to the slavery of foreign lands! During the last year there arrived in Canada, from Great Britain, 28,000 emigrants, and in the United States, from the same kingdom, a still

greater number. All this emigration was effected without any extraordinary effort, either by the government or individuals.

Having set forth the object and plan of operations of the society, answered the various objections to it, and demonstrated the easy practicability of its schemes, he spoke of the secondary results that might be anticipated. The slave trade used to be carried on principally between the river Senegal and the line. The establishment by the British, of a colony at Sierra Leone, had driven it further South. The American colonies of cape Mont Serado and Liberia, progressing southwardly, had circumscribed still more the field of its operations. He anticipated, with pleasure, the establishment of successive colonies along the whole coast, till the slave trade, finding no place to rest its foot, should be driven beyond the cape of Good Hope, and annihilated forever. The complete extinction of the slave trade was, then, one of the natural results of this institution.

The durability of our political existence, the perpetuity of our happiness and prosperity as a nation, the increased worth of the personal character of our people and augmented value of their physical resources, would all be promoted by the operations of this institution. An atonement, in some sort, would be made to Africa, for the wrongs inflicted on her by our fathers. The genius of liberty, the arts of civilization, and the blessings of christianity would extend their benignant and holy influence throughout a continent, that some have hitherto considered buried irremediably in ignorance, barbarism, and idolatry.

We have not even hoped, far less attempted to speak with the spirit and in the language of Mr. Finley. We have merely sketched roughly from memory some of the prominent points of his address.

The agent delivered an address on the same subject on Sabbath evening, to a crowded assembly, in the Methodist Protestant Church in Liberty street.

It is respectfully suggested to the several Annual Conferences of our church, to prevent inconvenient coincidence as to the time of commencing their respective sessions, that from one to three weeks interval between the sitting of each would subserve materially the interest of the church.

Business requiring a concurrence of a majority, at least, of the several Conferences, would be greatly facilitated by the arrangement proposed; but much retarded, if no attention be paid to the convenience of each other.

It is to be expected that committees from various societies and other bodies will have business with the Conferences, which committees cannot transact business with two or three Conferences sitting at different places at the same time.—Neither will the Book Agent or publisher be enabled to visit more than one Conference at the same period, in view of the book and paper departments—nor will any of the preachers be permitted to visit a neighbouring Conference, without neglecting the Conference to which he properly belongs; no matter how serviceable he might prove to such adjacent Conference.

It will be perceived, by referring to the announcement in our paper of the periods at which the New York, Pennsylvania and Maryland Conferences sit, that their sessions are in fact coincident in time; thus producing all those inconveniences just noticed.

We publish the following Discipline regulations, (page 48, comprising sections, 24 and 25,) for the information of the members of the several Annual Conferences. We hope they will be punctually attended to by each Conference: otherwise, neither the Editor nor Book Agent will be able to present the required information to the respective churches and conferences.

24. Each Annual Conference shall publish its minutes, containing, 1. A list of all the appointments for the ensuing year. 2. A complete list of all the stationed and unstationed ministers and preachers within the district, and those who are superannuated. 3. The names of those ministers and preachers who have deceased, withdrawn, or been expelled. 4. The general exhibit of the Conference steward. 5. The number of members, including ministers and preachers. 6. The time and place of holding the next Annual Conference; and such other information as may be deemed acceptable and serviceable to the community.

25. It shall be the duty of the respective Annual Conferences, to forward to the book agent and editor, post paid, such extracts from their minutes, annually, as they may deem proper for publication.

We have perused with pleasure, "a Review of the Constitution and Discipline of the Methodist Protestant Church, by a layman;" just issued in an octavo pamphlet of thirty-six pages. The writer evinces a clear conception of his subject, and sets it forth in a lucid, concise, and forcible manner. His comparisons and contrasts are apt and striking; and, in our opinion, fully sustain the claims of the Methodist Protestant Church, over those of the M. E. Church, in all that pertains to the ecclesiastical polity of those churches. It is now before the public, who will judge for themselves. It certainly merits a general and attentive perusal.

Agreeably to public notice, a meeting of the friends of African Colonization was held in the Saloon of the Athenæum, on Monday evening 21st February—Judge BRICE was called to the Chair, and Dr. E. G. EDRINGTON, appointed Secretary. After being ably and eloquently addressed by ROBERT S. FINLEY and J. H. B. LATROBE, Esqrs., the meeting adopted unanimously the following preamble and resolution:—

WHEREAS this meeting is of opinion; that the plan of establishing a colony of free coloured people from the United States on the coast of Africa, has been proved to be perfectly practicable, through the zealous, unwearying and philanthropic exertions of the American Colonization Society: AND WHEREAS greater concentration of effort and multiplication of resources than have hitherto been attained, are obviously necessary to insure the ultimate accomplishment of the great object in view—the removal of the free people of color with their own consent, to Africa: AND WHEREAS it is deemed expedient to endeavour to apply the means that may be raised in Maryland, under the auspices of the respected parent Society at Washington, to the removal of the free colored population of Maryland—AND WHEREAS it is considered that such known application of these means will cause a great increase in their amount, and thus materially advance the great aim of the parent society, as well as the particular interest of the State of Maryland—

Be it resolved, That this meeting will proceed to form itself into a State Colonization Society, auxiliary to the American Colonization Society at Washington, and that its efforts shall be directed, under the auspices of that Society, to the removal of the free people of color of Maryland, with their own consent, to Africa.

A constitution for the State Society was submitted to the meeting by a committee appointed for that purpose, and after several amendments, was unanimously adopted. A Board of Managers was then appointed to carry into effect the objects of the Society.

It was resolved, That the proceedings of this meeting, signed by the Chairman and Secretary, be published in the several newspapers of the city.

N. BRICE, Chairman.

E. G. EDRINGTON, Secretary.

NOTICES TO CORRESPONDENTS.

We are glad that "S." does not grow weary in well doing.

We are under obligations to the Rev. T. F. Norris, for his account of the rise, progress, and present condition of the church in Boston. It shall appear in our next number. Such information is always welcome.

"The lover of truth" fully proves his claim to that title. Our readers shall determine for themselves in the following number.

"P. B. H." is heartily welcome, and shall find place in our next.

EXTRACTS OF LETTERS TO THE PUBLISHER.

The President of the Virginia Conference, Rev. Dr. John French, writes as follows:

Norfolk, Feb. 10th 1831.

"Dear Brother,—We are pretty much in winter quarters in this region, to which we have been impelled by the severity of the weather; though I have received some pleasing accounts from the preachers since my return from the north. I received the 5th No. of the Methodist Protestant, and like it exceedingly.

Our next Annual Conference is to commence in Hampton, the second Thursday in May next.

I am much pleased with Dr. Jennings' intention to publish his review.

I have been constantly upon the eve of setting out on a tour of duty, but hitherto, the weather has prevented, and withal my health is delicate. I purpose, God willing, when the winter breaks to commence a tour through the district, when I have no doubt I shall be able to furnish some interesting intelligence.

My trust is in the Lord, may he continue to bless our infant Zion.

Yours in the best of bonds,

JOHN FRENCH.

"Mr. Daniel Norton, Hinesburg Vermont, February 8th 1831, writes as follows:—

"Dear Brother.—Our cause is prospering in Vermont. We have had some conversions in the northern part of the state, but more in the southern. We have many friends here. There have been additions on our circuit. Since the Convention, there have been three or four societies formed.

If we could have procured the Discipline two months since there would have been several more societies formed in this quarter. Our Constitution is well received by our friends in this place. Please send eight Disciplines in sheets per mail, and we will endeavour to make them answer until the navigation is opened. The calls for preaching are many in this section of country. We hope to be provided with preachers and to render them a comfortable support.

Yours, &c.

DANIEL NORTON.

Extract from a letter from the Rev. W. W. Hill, dated February 2d, 1831.

"Our Constitution has been offered to general inspection; it has been scrutinized by churchmen and statesmen; and, perhaps no instrument of the kind ever met with more general approbation. The following is a literal extract from a letter of the comptroller of our state:—'I have read it (the Constitution) again and again; and, so far as I am capable of judging, think there is neither a line too few nor too many. It is eminently calculated to protect us in our civil and religious rights and privileges; and is certainly the work of sound heads, pure hearts and discriminative minds. So far as I have been able to inform myself, not a syllable or word of objection has been urged by our old side brethren against it. If you will receive us, you may consider myself and wife, as members of the church.'"

J. G. RALEIGH.

Harford, February 13th, 1831.

"The 'Mutual Rights and Methodist Protestant,' is so far as I know, generally well received; but I am of opinion that our friends, and especially our own members, would like it still better, if the investigation of the principles of ecclesiastical polity were attended to, in a temperate manner, more or less in every number. Some of us think that the Methodist Protestants are called on, in an especial manner, to bear testimony on this subject; and, that it ought never to be lost sight of by us, especially in our periodicals. Yours, W. K."

We are sorry that any of our friends should have mistaken the plan we intend to pursue in the selection of matter for our paper. The writer of the above is not alone in supposing that we have excluded not only personal controversy, but general discussion on ecclesiastical subjects.—To all such we say, once for all, that a portion of our paper, has ever been, and always will be open for dispassionate and rational discussion on the general principles of ecclesiastical polity, and the peculiarities of our own form of church government.—Ed.

tation on the general principles of ecclesiastical polity, and the peculiarities of our own form of church government.—Ed.

RELIGIOUS INTELLIGENCE.

GENESSEE CONFERENCE.

The following letter received on the 10th inst. from the Rev. Z. Coval, contains an official account of the sitting of the Genessee Annual Conference of the Methodist Protestant Church; for 1831:—

Dear Brother,—In compliance with a resolution of the Genessee Annual Conference of the Methodist Protestant Church, we hasten to transmit extracts from the minutes of the said Conference for publication in your excellent and useful paper.

The Conference assembled in a commodious place, in the town of Ogden, Monroe County, N. Y. on Thursday, Feb. 5th, 1831. The Rev. Orren Miller, was chosen president; Zenas Coval, (Rev.) Secretary.

The following is a list of the appointments of the preachers, the ensuing year.—CONHOCTON CIRCUIT, Solomon Brownson, Supt.; Thomas Buck, assistant. OGDEN CIRCUIT,—Nelson Palmer, Supt. BATAVIA CIRCUIT,—Isaac Fister, Supt.; James Heath, assistant.* ROCHESTER CIRCUIT,—Elias B. Dare, Supt. LOSAIN CIRCUIT,—Henry Lyon, Supt. HAVANNA STATION,—Robert Andrews, Supt. PORTAGE CIRCUIT,—Zenas Coval; to assist Orren Miller till August, then to have the charge. In consequence of the severe snow-storm which prevailed during the session of our conference, it is presumable that many of our preachers were prevented from attending: of course the committee could not give them their stations. The following is a list of the Circuits and Stations to be supplied by the president:—BINGHAMPTON STATION, BENINGTON CIRCUIT, UTICA STATION AND CIRCUIT, WESTERN AND STEUBEN CIRCUITS.

The following is a list of the stationed and unstationed ministers and preachers within the bounds of this Conference.—STATIONED MINISTERS; who are Elders; Orren Miller, Isaac Fister, Salmon Brownson, James Heath, Nelson Palmer, Elias B. Dare, Zenas Coval, Henry Lyon: who are Deacons; Thomas Buck, Robert Andrews. UNSTATIONED MINISTERS who are Elders; Jonathan A. Miller, superannuated, George E. Steadman, Hosea Sheffield, Nathaniel Ames, William Allen, (coloured) Robert Dunn: who are Deacons; Daniel Washburn, Daniel P. Ketchum.—LICENSED PREACHERS, who are Unstationed; Sidney Brown, John Nickerson, Samuel Rose.

Removed, Dr. James Coval, Elder.

The following is the number of members, belonging to the Church, within the bounds of the Conference;—Batavia circuit, 98; Ogden circuit, 72; Conhoctan circuit, 81; Rochester circuit 28; Binghampton station, 18; Losain circuit, 10; Western and Steuben circuit, 9; Utica circuit, no returns; Benington, no returns; Portage circuit, 94, Havanna station, no returns.—Total, 400.

The following are among the resolutions, passed at this Conference:—

1st. Resolved, that all the coloured members, belonging to the Church, within the bounds of this Conference, be entitled to the same right of suffrage and membership, with the white members.

2d. Resolved, that the Conference Steward be authorized to send for 200 Hymn books, and 200 Disciplines, and of Elders' and Deacons' parchments, two dozen of each.

3d. Resolved, that we approve of and will patronise the "Mutual Rights and Methodist Protestant," and use our influence to procure subscribers to the same.

4th. Resolved, that all the preachers, belonging to this Conference, are requested to exert their influence to discourage, in their respective circuits and stations, the use of all kinds of spirituous liquors.

*N. Palmer, J. Fister, and J. Heath, by a provision of the Stationing Committee are to change occasionally.

†Ordained at this conference.

The following communication from the congregational Methodist Church, per Rev. John B. Goodenough, was received during the session of the Conference. "At a general meeting of Congregational Methodists, assembled in the village of Antwerp, Jefferson County, N. Y. to take into consideration the propriety of uniting with the body of reforming brethren, called Associated Methodist, or Methodist Protestant Church;—

UNANIMOUSLY voted, that we wish for a UNION; and to accomplish this object, we appoint and constitute our brethren, John B. Goodenough, of Rodman, and William Storms, of Alexandria, as our delegates to attend the Genessee Annual Conference, which is to sit the 1st. Thursday in February, 1831.

Signed in behalf of said meeting, this 23d day of January, 1831. JOHN GLASS, Chairman.

TITUS KING, Secretary.

On the receipt of the above the Conference appointed the Rev. Orren Miller, and the Rev. Isaac Fister, to attend their Conference, and confer with them, on the subject of the contemplated union.

In the event of an amalgamation, it is expected, ten ministers, and several hundred members, will join with us.

We were very signally favored with the Divine presence of the great Head of the Church, in our midst, during our deliberations; and great harmony prevailed throughout. And at the close of the Conference, our preachers went cheerfully to their respective circuits and stations, with a resolution to engage more earnestly in promoting the good cause of God, and best interests of our infant Zion.

Numbers of mourning penitents pressed their way to the altar of prayer, during the Conference, and on Sabbath evening a number professed to find "peace in believing." Our meeting continued till a late hour in the evening. The cheering intelligence of what God has done for us, in almost every circuit and station, within the bounds of the Conference, in the awakening and conversion of precious souls, rejoiced our hearts: and we felt to "thank God and take courage." The new discipline was read before the Conference, and unanimously approved of. It is certainly considered an improvement on the old. While it inculcates the religion of the Bible, it secures to the Church an efficient itinerancy; to its members a voice in the government of the Church; the liberty of speech, and the right of private judgment. This is doing much towards conforming the government of the church of God, to the rational principles of American liberty, and wresting it from the hands of aristocracy.

Many of our E. Methodist friends approve of the Constitution; and on the whole, they think it preferable to assumed episcopacy.

The new paper gives general satisfaction. Finally, our prospects were never better than they are at the present time; nor our encouragement to persevere in the glorious work of God greater.

To God be all the glory! now and ever more!

ZENAS COVEL, Con. Sec.

Elba, Feb. 8th, 1831.

COMMUNICATIONS.

For the Methodist Protestant.

Mr. Editor,—The great utility of periodical publications, when properly conducted, judiciously selected, and extensively circulated, is sufficiently obvious; the great and salutary advantages growing out of them to individuals and society, have long since been acknowledged. Hence, the numerous publications which, within a few years, have been issued under the direction of different denominations, for the dissemination of religious, scientific, and miscellaneous intelligence, is to be regarded with peculiar pleasure and satisfaction by every real lover of piety and benevolence. They are to be hailed as the messengers of light, life and peace; and as the most efficient and well directed auxiliaries to a gospel ministry, in spreading religious truth over the earth.

It certainly needs no argument to convince the reflecting man, that it rests upon him, with all the weight of a moral obligation, to furnish himself and family with one of those weekly heralds, if his circumstances will at all justify the measure. They select, and exhibit to our notice what might have been disregarded; and rescue from oblivion, what might have been forgotten. They furnish a convenient opportunity for the exercise of intellect and genius; create a relish for things "lovely and of good report;" and, in communicating profitable and reasonable information, furnish to the reader a most liberal and pleasing entertainment. If there be any thing praiseworthy and desirable in the improvement of the intellectual, moral and religious character of society, it may find a useful adjuvant in periodicals well conducted. They are calculated to increase our knowledge, correct our errors, and humanize our hearts. It has been well said "whatever tends to facilitate the communication of ideas between man and man, must have a direct tendency to exalt the human species to a higher degree of excellence, than it could otherwise have attained." This the art of printing has done in a very conspicuous manner. By it, we hold converse with those of whose existence we had else remained ignorant: the knowledge that has been acquired in one country, is thus communicated to another; and the accumulated experience of former ages is preserved for them that are to come." But the great benefits of printing would have been limited, had not a method been devised for the diffusion of this knowledge universally among men. The most effectual plan devised for the accomplishment of this object, is that of periodical publications.

If the above be a real, and not an imaginary view of the subject, who among us can refrain from rejoicing in the fact, that one of these messengers of light and truth has commenced its course, under the particular auspices of our own Zion? May we not confidently rely upon the well known liberality of our members and friends, for an increasing circulation of so valuable a publication? The extent of our community, the number of its admirers and friends, and its increasing means are competent to give it a weighty and efficient support; and the conviction, that the hearts of all who are deeply interested in the establishment and prosperity of a cause, which is the cause of truth—of religious liberty, will beat in unison with those of the members of the Convention, who agreed in the publication of this periodical, leaves no doubt on this point. A strong confidence in the piety, liberality, and disposition of our friends, cordially and unitedly to contribute to the promotion and extension of a means so admirably calculated to advance the interests of the Church, induced the convention to commence the work; and never will our friends, by a cold and careless indifference, permit it to want patronage!

In taking a view of the course pursued thus far, by the editor, we find the articles that constitute the contents of the paper, to be in exact accordance with the views of those who established it; and a knowledge of those, who will aid him by their contributions of original matter, furnish sufficient ground to expect, that its volumes will be enriched with useful and pleasing intelligence.

Several considerations might be urged, to show the propriety of our own community taking a lively and deep interest in the circulation of this periodical. The profits arising from its publication, will be appropriated to the benefit of the whole Church. This, of itself, furnishes a sufficient reason to excite the attention and secure the patronage of every well wisher of the cause. If our members and friends zealously co-operate with each other in this matter, in a very short time it will furnish a handsome revenue to the Church. There are other, and equally important reasons, why we should be zealously affected in this good work. The views of the Church in relation to her doctrine and government will be widely and faithfully disseminated. This consideration receives additional weight from the fact, that, at this moment, the Church is unable to employ or to find a sufficient number of missionaries to go forth, and explain our views; in consequence of which, we are miserably misrepresented by designing men inventing, and the ignorant, credulous, and interested, propagating, tales which have no foundation in fact. Who will not be willing to patronise this periodical, when in many cases we depend entirely upon it, faithfully and effectually to declare our principles, exhibit our doctrines, and defend our Church, from any and all unjustifiable attacks?—It also weekly furnishes us with a knowledge of the progress of liberal principles, and the spread of religious truth, in the different sections of the world, which otherwise would be concealed from our view. It will open its columns to speak in commendation of, and hold up to, admiration and imitation, the virtues and excellencies of those, whose lives have been consecrated to acts of piety and benevolence, and whose deaths have been triumphant and glorious.—And, while it will carefully avoid giving cause of offence to those who may differ from us on mere minor points, it will doubtless open its columns for the exposure of errors, the correction of mistakes, whether incidental or otherwise, (provided they arise from a source respectable for veracity and candor,) and the defence of truths, connected with the vital interests of civil and religious liberty. I need not, for a moment, dwell on the propriety of our ministers and members contributing something for the volumes of the paper.—If each minister would be willing to furnish an original sermon occasionally, it would tend to their own advantage and the benefit of others. One word more,—is it necessary to say that we should give our periodical the preference, to those, which, in almost every account of a revival of religion, furnish a melancholy proof of the spirit of the writers, and the effect produced by such excitements, in the harsh, unfriendly, and bitter terms in which they speak of reform and reformers? If we have a choice in the selection of periodicals, it should certainly be one which tends to the support of mutual rights in opposition to ministerial assumption and encroachment.

N. B. Permit me to propose, through your paper, a few questions to the ministers and members of the Methodist P. Church, within the bounds of the different Annual Conferences; questions, which, if answered, will not only afford pleasing instruction and profitable information to your numerous patrons, but will be in future generations, appreciated as a piece of history worth preserving:—

Q. 1st. When was your Society first organized?

2d. Of what number of persons did it consist at its commencement?

3d. How many now compose the Society?

4th. How many of the Society belonged to and seceded from the M. E. Church?

5th. What were the principal causes which gave rise to the Society?

6th. How many houses of worship, and of what size and kind, have you in the city, village, or circuit belonging to the M. P. Church?

If the ministers and lay brethren will put their thoughts together, and write on these different points, a short account of the rise and progress of the new Church, it will tend to increase the value of your paper, already valuable.

W.

SELECT EXTRACTS.

From the Journal of Health.

Canus, a musician at Rhodes, when Appollonius inquired what he could effect by means of music, replied, that he could make a melancholy man merry, a merry man mad, a lover more enamoured, and a religious man more devout. That it can soothe grief, and exhilarate the depressed spirit, who that has an ear for melody, or a heart to feel, has not experienced? That it enlivens what was gay before, and can make even buffoonery tolerable, who that has listened to it amid the festival or during a pantomime, will venture to deny. To its martial effects the annals of war fully testify, and few are found so low in spirit as not to have felt a kind of inspiration of courage from the sound of a march or the notes of a patriotic air. The powerful influence of national or domestic music over the mind is strikingly evinced in the instance of the Scottish Highlanders, and the natives of Switzerland. Certain tunes, associated with their homes and country, being played in their hearing, caused often so violent a desire to revisit them, as to induce the deepest melancholy; even terminating in death when circumstances prevented their desire from being accomplished.—If facts of this kind are too notorious to bear an exemplification, which would lead at once to the most trite topics, what a scope must there be within the power of music, for effects the most salutary to the human mind—from the exhilaration of the mere lively tune, to the sublimity of the anthem—from the insinuation of tender passion, to the excitement of martial ardor.

It is not surprising, therefore, that physicians and philosophers should esteem music as not the least powerful of the means calculated to exhilarate a sorrowful heart, and to lighten and divert, if not to remove, those intense cares and anxious thoughts which lead to melancholy. Music, remarks old Burton, is the medicine of the mind—it rouses and revives the languishing soul; affects not only the ears, but the very arteries; awakens the dormant powers of life, raises the animal spirits, and renders the dull severe, and sorrowful mind, erect and nimble. According to Cassidorus, it will not only expel the severest grief, soften the most violent hatred, mitigate the sharpest spleen, but extenuate fear and fury, appease cruelty, abate heaviness and bring the mind to quietude and rest.

Dr. Burney, in his history of Music, devotes a chapter to "the medicinal powers attributed to music by the ancients," for which he was indebted to the labours of a very erudite physician, M. Burretti; who conceives that music can relieve the pains of the rheumatism; and that independent of the greater or less skill of the physician, by flattering the ear, diverting the attention, and occasioning certain vibrations of the nerves, it can even remove the cause upon which the disease depends. This gentleman, in common with DeMarian, Branchini, and several modern writers of equal celebrity, believes that music has the power of affecting the mind, and the whole nervous system, in such a manner as to give temporary relief in many other diseases, and of producing in some a radical cure. But the ancient record miracles.

Ismenias, the Theban, Chiron, the Centaur, Clinias and Empedocles, are said to have cured not only melancholy, but many other diseases by the power of music alone. Timotheus, the musical son of Thersander, performed harmonic wonders in the court of Alexander: and we have the authority of Holy Writ, that the harp of David refreshed the mind, and drove the evil Spirit from the bosom of King Saul. "Music and the sound of instruments," says the sensible Vigneul de-Marville, "contribute to the health of the body and the mind; they assist the circulation of the blood, they dissipate vapours, and open the vessels, so that the action of perspiration is freer."

The same author tells the story of a person of distinction, who assured him, that being once suddenly seized with a violent illness, instead of a consultation of physicians, he immediately called a band of musicians; and their violins acted so well upon his system, that it became in a few hours harmoniously becalmed, and free from all disease.

It is related of Farinelli, the famous singer, that he was sent to Madrid to try the effect of his magical voice on the king of Spain. His majesty was absorbed in the profoundest melancholy; nothing could raise an emotion to him; he lived in a state of total oblivion of life; he sat in a darkened chamber, entirely given up to the most distressing kind of madness. The physicians at first ordered Farinelli to sing in an outer room, and for the first day or two this was done, without producing any effect upon the royal patient. At length it was observed that the king awakened from his stupor, and seemed to listen; on the next day tears were seen starting from his eyes; the day after, he ordered the door of his chamber to be left open; and at length, the perturbed spirit entirely left this modern Saul, the musical voice of Farinelli effecting what no other medicine could.

Many other anecdotes of a similar character might be cited; the foregoing, however, are sufficient to point out the estimation in which music was once held as a remediate agent. That it is capable, for a time, of diverting the mind from its corroding thoughts, or even of blunting the agony of bodily suffering cannot be denied. He, however, who would resort to it as a means of expelling disease, or as "the medicine of the breaking heart," will be disappointed; even its beneficial effects in mental affections are much less than was once supposed. Music is nevertheless a science well worth the cultivation, were we to consider it only as a means

"To refresh the mind of man,
After his studies or his usual pain."

SCRAPS.

Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" A want of simplicity in the preacher may be almost as fatal to his usefulness as a want of fidelity; and though the source of the evil be different, while they

"their lean and flashy songs
Grate on their scranell pipes of wretched straw,
The hungry sheep look up and are not fed."

Why should an individual, who is fit to occupy a pulpit, be sent to an Academy? He is either competent to instruct others, or he is not. If he is, let him teach: if not, let him keep to his lessons, and "tarry till his beard be grown."

SKETCHES.

SABBATH AT THE SANDWICH ISLANDS.

The following is a description of a Sabbath in one of Sandwich Islands, by the Rev. Mr. Stewart, Chaplain of the Ship Vincennes, while laying in Byron's bay at Hawaii:—

At an early hour of the morning, even before we had taken breakfast on board ship, a single person here and there or a group of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves fringing the bay on the east, or descending from the hills and ravines on the north, towards the chapel; and by degrees their numbers increased, till in a short time every path along the beach and over the uplands presented an almost uninterrupted procession of both sexes and of every age, all pressing to the house of God. So few canoes were round the ship yesterday, and the landing place had been so little thronged as our boats passed to and fro, that one might have thought the district but thinly inhabited; but now such multitudes were seen gathering from various directions, that the exclamation, "what crowds of people, what crowds of people!" was heard from the quarter-deck to the fore-castle.

Even to myself it was a sight of surprise; surprise not at the magnitude of the population, but that the object for which they were evidently assembling, should bring together so great a multitude. And as my thoughts re-echoed the words, "what crowds of people!" remembrances and affections of deep power came over me, and the

silent musings of my heart were, "what a change; what a happy change!" When at this very place, only four years ago, the known wishes and example of chiefs of high authority, the daily persuasion of teachers added to motives of curiosity and novelty, could scarce induce a hundred of the inhabitants to give an irregular, careless and impatient attendance on the services of the sanctuary. But now,

Like mountain torrents pouring to the main,
From every glen a living stream came forth;
From every hill in crowds they hastened down,
To worship Him, who deigns in humblest fane,
To meet man there, to meet the upright in heart.

The scene as looked on in the stillness of a brightly gleaming Sabbath morning from our ship, was well calculated, with its associations, to prepare the mind for strong impressions on a nearer view, when the conclusions of our own public worship would allow us to go on shore. Mr. Goodrich had apprised us, that he had found it expedient to hold the services of the Sabbath, usually attended at all the other stations at 9 o'clock in the morning, and 4 in the afternoon, both in the fore part of the day, that all might have the benefit of two sermons, and still reach their abode before night fall. For

"Numbers dwelt remote,
And first must travel many a weary mile,
To reach the altar of the God they love."

And it was arranged that on this occasion the second service should be postponed till about the time the officers should be at liberty to leave the ship. It was near 12 o'clock, when we went on shore, the captain and 1st lieutenant, the purser, surgeon, several of the midshipmen, and myself. Though the services had commenced when we landed, large numbers were seen circling the doors without, but as we afterwards found, only from the impracticability of obtaining seats within. The house is an immense structure capable of containing many thousands, every part of which was filled, except a small area in front of the pulpit, where seats were preserved for us, and to which we made our way, in slow and tedious procession, from the difficulty of finding a spot to place our footsteps, without treading on the limbs of the people, seated on their feet as closely almost as they could be stowed.

As we entered, Mr. G. paused in his sermon till we should be seated. I ascended the pulpit beside him, from which I had a full view of the congregation. The suspense of attention in the people was only of momentary duration, notwithstanding the entire novelty to them of the laced coats, cocked hats, and other appendages of naval uniform. I can scarce describe the emotions experienced in glancing an eye over the immense number, seated so thickly on the matted floor as to seem literally one mass of heads, covering an area of more than 9,000 square feet. The sight was most striking, and soon became, not only to myself, but to some of my fellow officers deeply affecting.

I have seen many worshipping assemblies, and of every variety of character, from those formed of the high and the princely, with a splendour and pagentry of form befitting the magnificence of the cathedrals in which they bowed; to the humblest "two or three," who ever come together at a place "where prayer is wont to be made." I have listened with delighted attention to some of the highest eloquence, the pulpits of America and England of the present day can boast, and have watched with sympathetic excitement the effect produced by it, till all who heard were wrapped into an enthusiasm of high toned feeling, at the sublimity of the theme presented. I have seen the tears of conviction and of penitence flow freely even to the seeming breaking of the heart, under the sterner truths of the word of God, and not unfrequently too, have witnessed as the annunciation of "Peace; be of good cheer, thy sins are forgiven thee," has fallen on the soul, smiles of hope and joy, such as would adorn an angel's brow, rapidly take their place. But it was left for a worshipping assembly at Hido, the most obscure corner of these remote islands, to excite the liveliest emotions ever experienced, and leave the deepest impressions in my breast, of the gospel, which were ever known before. The depth of impressions arose from the irresistible conviction that the "Spirit of God" was there; it could have been nothing else. With the exception of the inferior chiefs having charge of the district, and their dependents; of two or three native members of the church and of the mission family, scarce one of the whole multitude was in other than native dress—the maro, the kihee, and the simple tapa of their primitive state. In this respect, and in the attitude of sittings, the assembly was purely pagan, totally unlike those of the Society islands; as unlike to one at home. But the breathless

silence, the eager attention, the half suppressed sigh, the tear, the various feeling, sad, peaceful, joyous, discoverable in the faces of many; all spoke the presence of an invisible but omnipotent power, the power that can alone melt and renew the heart of man, even as it alone first brought it into existence.

From the thousands present I might select many individuals whose appearance was such, as to stamp these impressions indelibly upon my heart. The aspect of one at least I can never forget, and will attempt to describe. It was a diminutive old woman, shrivelled by age, till little more of her figure, with an appearance of health, was left than skin and bone. The style of her features, however, was of the regular and more pleasing character found among the islanders, with an amiable and benignant expression, which, in connexion with an entirely whitened head, exacted from the observer a look of kindness in return. Folded in a large mantle of black tapa, she was leaning, when my eyes first fell upon her, against a pillar near the pulpit, beside which she was sitting with her head inclined upwards, and her eyes fixed upon the preacher. There was not only a seriousness, but a deep pensiveness in her whole aspect that rivetted my attention; and as Mr. G. proceeded in his discourse, a tear was seen occasionally to start in her eye, and more than one made their way down her deeply wrinkled cheeks upon her mantle. I had not, in my long absence so entirely forgotten the native language as not to understand much that was said. After sometime this sentence was uttered; "We are all sinners; but we have a God and Saviour, who will forgive us our sins if we ask it of him. It is our duty to pray for this to God, and he hears the prayers of all those who approach him in sincerity." And I happened at the moment to look again upon this object.—Her attitude and aspect were the same, except that her lips moved in the evident and almost audible repetition of the sentence. She again repeated it, as if to be certain that she heard and understood it correctly; and as she did so, a bright and peaceful smile spread over every feature, tears gushed rapidly from her eyes, and she hid her face in the folds of her garment. Could I be deceived in the interpretation of this case? Could I be mistaken in the causes and the nature of those varied emotions, in the circumstances under which they were beheld and in one of whom I had never heard, and whom I had never seen? No, I could not; and if so, what is the language they speak?—They plainly say that this poor woman, grown gray in the ignorance and varied degradation of heathenism, by "the lamp let down from heaven" sees herself to be a sinner, and is oppressed to sadness, and sighing under a sense of her guilt. But she hears of pardon and salvation freely given to all who will freely receive—hears of the glorious liberty of the gospel and of all the rich privileges it confers, even to high communion with the Father of spirits—hears and believes, and sinks before her God in tears of gratitude and of joy!

The simple appearance and every deportment of that obscure congregation, whom I had once known, and at no remote period, only as a set of rude, licentious and wild pagans, did more to rivet the conviction of the Divine origin of the Bible, of the holy influences, by which it is accompanied to the hearts of man, than all the arguments, and apologies, and defences of Christianity, I ever read.

Towards evening, my friend S. and myself went again on shore, and remained till late, learning from our missionary friends the most gratifying intelligence in corroboration of the opinion formed in the morning of the state of the people. An entire moral reformation has taken place in the vicinity of this station. Though latest established, and long far behind others in success and interest, it bids fair now, to be not a whit behind the very chiefest in its moral and religious achievement. Instruction of every kind is eagerly and universally sought, and not less than 10,000 people were assembled only last week at an examination of schools.—The mission house is daily crowded with earnest inquirers in every right way. Evil customs and atrocious vices are abandoned. A strict outward conformity to good morals is observed, and numbers, it is hoped and confidently believed, have yielded and are yielding themselves to the sweet charities and pure affections of genuine piety. From many an humble dwelling now

"Is daily heard
The voice of prayer and praise to Jacob's God,
And many a heart in secret heaves the sigh
To Him who hears well pleased the sigh contrite."

"The father with his offspring dear
Now bends the knee to God, and humbly asks
That he would bless them with a parent's love—
With heavenly manna feed their hungry souls,
And on their soul, as Hermon's dew, descend."

N. Y. Observer.



POETRY.

From the New Baptist Miscellany.

THE GRADUAL PROGRESS OF THE GOSPEL REVELATION.

As oozing from the mountain's side
The crystal water flows,
So small and pure the spring of life
In Eden's garden rose.

On through the clouded vale of life
The hallowed streamlet ran,
Its heavenly virtues little known
By inattentive man.

By frequent, pure, celestial show'rs
Of inspiration fed,
The numerous rills of prophecy
Enlarged its narrow bed.

When to Mount Calvary's sacred foot
Approached the increasing tide,
With solemn majesty it flow'd,
A river deep and wide.

Here may our voyage, Lord, begin;
Be thou our gracious guide,
Thy power and faithfulness we know,
And in thy skill confide.

Though billows beat our feeble bark,
And tempests ne'er should cease,
With thee we'll safely ride the storm
And gain the port of peace.

For the Methodist Protestant.

MR. EDITOR:—The annexed is a Hindoo hymn to the spirit of God—which for sublimity of thought, and grandeur of description has seldom, I presume been surpassed. It is taken, as Sir William Jones informs us, from the writings of the ancient Bramins.

Spirit of spirits, who through every part
Of space expanded, and of endless time,
Beyond the reach of lab'ring thought sublime,
Badst uproar into beauteous order start;
Before heaven was, thou art!

Ere spheres beneath us roll'd or spheres above,
Ere earth in firmamental æther hung,
Thou sat'st alone, till through thy mystic love,
Things unexisting, to existence sprung,
And grateful descant sung.

Omniscient Spirit! whose all-ruling power
Bids from each sense, bright emanations beam;
Glows in the rainbow, sparkles in the stream,
Smiles in the bud, and glistens in the flower
That crowns each vernal bower;

Sighs in the gale, and warbles in the throat
Of every bird that hails the bloomy spring,
Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring;

Breathes in rich fragrance from the sandal grove,
Or where the precious musk-deer playful rove;
In dulcet juice, from clust'ring fruit distils,
And burns salubrious in the tasteful clove;
Soft brinks and verd'rous hills
Thy present influence fills;

In air, in floods, in caverns, woods, and plains,
Thy will inspires all, thy sovereign Maya reigns!
Blue crystal vault, and elemental fires,
That, in the ethereal fluid, blaze and breathe;
Thou, tossing main, whose snaky branches wreath'd
This pensile orb with intertwisting gyres;

Mountains, whose lofty spires,
Presumptuous, rear their summits to the skies,
And blend their emerald hue with sapphire light;
Smooth meads and lawns, that glow with varying
dyes

Of dew be-spangled leaves and blossoms bright!
Hence! vanish from my sight
Delusive pictures! unsubstantial shows!
My soul absorbed, one only Being knows;

Of all perceptions, one abundant source,
Whence every object, ev'ry moment flows;
Suns, hence, derive their force;
Hence, planets learn their course,
But suns and fading worlds I view no more;
God only I perceive; God only I adore!

GENERAL SUMMARY.

Rail Road.—We learn from Annapolis that the bill which originated in the House of Delegates, providing for a subscription of \$100,000 to the stock of the Susquehanna Rail Road Company, has passed the Senate.

The bill relative to the construction of a Lateral Rail Road to Washington, by the Baltimore and Ohio Rail Road Company, passed the Senate on Friday (18 inst.) with but a single dissenting voice; and, it was believed, would be sanctioned by the House of Delegates on Saturday.—*Balt. Am.*

Poor of Baltimore.—The expense of their maintenance during the past year amounted to \$20,000.

Mr. John Randolph.—According to a letter just received from London, Mr. Randolph's health is improving. It was his intention to return to Petersburg in the spring. He desires in a letter to a particular friend to be announced by him, as a candidate for Congress. It is understood that the announcement was accordingly made at the last court for Charlotte county.

Church Burnt.—We regret to state that the Seventeenth Presbyterian Church, at the corner of Broome and Ridge streets, Elihu W. Baldwin, Pastor, was totally destroyed by fire last night, except the bare walls. The fire caught from a stove in the body of the house, (N. E. corner,) where a meeting, we understand was held last evening.—*Journal of Commerce.*

Church and State.—The senate and council of Massachusetts, and also the speaker of the House, are ex-officio overseers of Harvard University, and constitute perhaps four fifths of the whole board. On the third inst. they passed a vote making the (Unitarian) Theological School at Cambridge, a part of the University, which is, and has been fostered directly by the state.—*Id.*

Counterfeit \$5 bills, of the United States Bank, are afloat, of the letter A. payable to D. Anderson at Fayetteville.—*Am. Spec.*

Free Negroes in Virginia.—We are happy to observe that a bill subjecting to a penalty, any person who should instruct free negroes in the rudiments of learning, or even Revelation, has been rejected in the House of Delegates in Virginia.—*Id.*

Congress.—The most important business at this time, before Congress is the case of the Cherokee Indians. Various memorials have been presented, praying a repeal of the law passed the last session on this subject. Monday 14th, Mr. Everett arose to address the chair on the petition from Massachusetts. After much opposition, it is said, Mr. Everett was permitted to speak by a vote of 101 to 93. On last Monday he concluded his remarks in a speech of two hours length. His speech was highly appreciated by the House, both on account of the truth it contained, and the eloquence of its delivery.

Foreign.—Lafayette has resigned his commission as Commander in Chief of the national guards. The general state of public feeling throughout France, seems by the latest advices to be characterized by tranquility.

Rome.—The commotion that has lately appeared in Rome, turns out to be a real revolution. "The people have taken possession of Fort St. Angelo, proclaimed liberty and independence of all Italy, and have hoisted the three colours of the Italian republic."

Russia and Poland.—The Emperor Nicholas, has announced his determination not to sheathe his sword till the last rebellious Pole shall have been punished. Two corps of the army and part of the national guards had received orders to march into Poland, Nicholas purposing to put himself at their head. "The Emperor will never treat with his rebels." This, it is said, is the style of his address to the courts of Europe.

Letters from Warsaw, of the 16th of December, state that the Poles are about to publish a manifesto. The demands they make, are, it is said, that the Poles, through their representatives, shall themselves vote on the public taxes.

That the deliberations of the diet shall be free and published.

That the liberty of the press shall be established.

That no Russian soldier shall be stationed in their kingdom.

These conditions the Poles will submit to Russia, and, if granted, they will continue their allegiance.—*Balt. American.*

BUSINESS DEPARTMENT.

It will be necessary for those who wish to obtain the first volume of this paper, that they apply early, as the subscription list is rapidly filling, and will, from present appearances, soon take up all the first numbers.

The publisher gratefully acknowledges payments and remittances from the following persons, since the last number:—Mr. H. C. Dunbar, Md. Samuel Andrews, Esq. \$5 for himself and John Phillips, Esq. Va. By the Rev. T. F. Norris \$5 for Hon. J. D. Dyer, and Peter Stephenson, Esq. Mass. By the Rev. C. Avery, \$7 50 for himself and Geo. Kernes, Esq. Pa. By E. Lewis, Esq. \$5 for himself and W. Wills, Esq. N. C. By the Rev. James Hunter, \$20 as follows, A. B. Whitaker, Esq. James Moore, Esq. E. B. Whitaker, Esq. L. H. B. Whitaker, Esq. W. C. Whitaker, Esq. W. E. Bellaney, Esq. John Denson, Esq. Henry Bradford, Esq. N. C. Rev. Wm. Bamber, \$10—books, Mrs. Emerson, \$1 62½. All remittances at the risk of the publisher.

LETTERS RECEIVED THIS WEEK.

Jacob Reese, Esq. Rev. W. Peck, Rev. Miles King, Jesse H. Bowen, Esq. A. Ranny, Esq. R. Clasant, Esq. Messrs. Thomas Fitch & Co. 2. Phineous Price, Esq. Rev. Daniel Norton, Rev. John French, Rev. Wm. Kesley, Francis Ruckers, Esq. Rev. Zenas Coval, Hon. Charles Kennon, E. H. Cook, Esq. Rev. Eli Torrey, C. Luckam, Esq. W. S. Greenwood, Esq. Rev. L. D. Dewey, S. L. Gouveneur, Esq. W. A. Turnis, Esq. John Allemon, Esq. R. Lockwood, Esq. W. C. Lipscomb, Esq. G. O. F. Andrews, Esq. K. S. Cropper, Esq. Rev. George Thomas, John B. Elword, Esq. Rev. C. Avery, Rev. W. Bamber, Rev. Thomas F. Norris, George Budson, Esq. Messrs. Williamson & Wood, Rev. James Hunter, Thos. Jacobs, Esq. Edward Stublar, Esq. J. D. Day, Esq. E. Lewis, Esq. Mr. W. S. Stockton, Joseph Snelling, Esq.

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TERMS.

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If any should fail to pay One Dollar, on the receipt of the first number, and the paper be continued to them, they will be charged \$1 25; and if payment be delayed longer than six months, \$1 50 will be required.

All letters to the editor must be *post paid*, except such as contain subscribers' names, or which enclose at least \$5 in money.

TERMS.

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Publisher for the Methodist Protestant Church,

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